

Not 37

The American Friend

Old Series
Vol. XXXIX. No. 30

JULY 28, 1932

New Series
Vol. XX. No. 30

Pendle Hill and Quakerism

HOWARD H. BRINTON

Judgment Deferred

CAROLINE M. HILL

Facts for Consideration

GERTRUDE W. OSBORNE

The Basis of Obedience

DAVID M. EDWARDS

The Challenge of Nationalism

BERTRAM PICKARD

Pacific School of
Religion

ON THE HORIZON OF THE CHRISTIAN CHURCH

ZOE SOCIETY OF GREECE REPORTS PROGRESS

A very gratifying report is made by the Zoe Society of Athens regarding the growth of the catechetical schools of the Greek Orthodox Church. In Athens and its suburbs the fourteen schools of last year have become twenty-five schools this year with 5,491 registered students. In all Greece these schools have within a year increased from 102 schools with 8,300 pupils to 341 schools with 28,594 pupils. The Zoe Society carries on a considerable publication work, publishing religious periodical weeklies and numerous religious and ethical books. The chief aim of this literature is "to influence the mind and heart for the formation of right convictions and Christian character and to effect a conscious bond with the Church." Parallel to the teaching there have been undertaken various pedagogical projects. The spirit of brotherhood has been fostered among the schools by reciprocal visits and through correspondence with rural schools. Mission clubs within the schools help to foster the missionary spirit. The Zoe Society supports a number of field workers who tour the entire country in the interest of religious education. Only lately has the Zoe Society received the blessing of the Archbishop of Athens, and the Greek ecclesiastics are now encouraging its work in every way.

WILL UPHOLD THE EIGHTEENTH AMENDMENT

At the fifty-eighth annual convention of the National W. C. T. U. at Seattle, August 12 to 17, the program of the organization relative to national and congressional platforms and candidates will be formulated and announced. The W. C. T. U. feels the platform declaration of neither party is a guarantee the party will follow the course of action recommended; and the policy of the W. C. T. U. will remain as it has been for nearly sixty years; namely, to promote temperance education and reduce the sale of liquor to a minimum. The women of the W. C. T. U. will not change their views on the Eighteenth amendment. The convention will discuss the various systems of liquor sale in foreign countries. "It is apparent to anyone who is not prejudiced" said Mrs. Ella A. Boole, president of the National W. C. T. U. who is to preside at the convention, "that there is dissatisfaction with the Canadian liquor sales system; with the Bratt system in Sweden and with the almost unlimited sale of liquor in the British Isles. The social and economic costs of the liquor traffic in these foreign countries is tremendous. We intend to show that in England poverty from drink is a burden that offsets the government's tax income from liquor; that there is a mounting alcoholism rate in Canada, together with the other burdens of an increasing liquor consumption; that the Swedish system of drink by permit would be impossible of establishment in this country."

CONTINUES LEADERSHIP OF ALLIED FORCES

Dr. Daniel A. Poling will retain his post as chairman of the Allied Forces until December 1, 1932, according to a statement made by him at the closing conferences of the nationwide campaign in Atlantic City. His resignation, which was to have taken effect June 6, caused a misunderstanding in some circles and was received with genuine regret throughout the country by friends of the Eighteenth Amendment. In a recent interview, he gave out the following statement: "My resignation as chairman of the Allied Forces was agreed upon one year ago to take effect at this time. But my announcement has created a misunderstanding I will not tolerate. This cause is first and above any man's personal interest. I withdraw my resignation and resubmit it to take effect December

1, 1932. I shall continue as chairman through the present campaign, giving my maximum support to the fight for the Eighteenth Amendment and for the integrity of the Constitution." He returns by popular demand and with a full realization of the need for continued strenuous work on the part of all friends of prohibition during this critical year. Under his continued chairmanship, the intensive opening field campaign of the Allied Forces gives way to a continuing program of education, enrollment and organization. Following the closing of the three-day national convention of the Allied Campaigners in Atlantic City, in an inspiring session of recommitment to the task, the fight to maintain prohibition and the integrity of the Constitution goes forward with renewed activity.

SUGGEST MOVE TO RULE NEGRO REPUBLIC

"The American State Department has for sometime been putting pressure on the Liberian Government to clean up the twin scourge of slavery and yellow fever in the little republic but has made little or no impression on those in control. The League of Nations has also joined in this endeavor and word comes that the Council of the League has adopted a plan for the administrative, financial and social rehabilitation of Liberia which is tantamount to a white dictatorship of the Western African Negro republic. The Council gave Liberia and the American financial interests involved there until August to accept the terms." The *Amsterdam News* says editorially: "When one considers that the Firestone Tire and Rubber Company pays Liberia only six cents per acre for the use of her land and the American Finance Company, an affiliate of the National City Bank, already controls the West African republic's credit, the recent move of the Council of the League of Nations to plan for the administrative, financial and social rehabilitation of the country is not such a revolutionary one. 'Liberia's financial situation is tragic,' the League report states. 'She has no budget, no accounts and no money. Economically, and financially, Liberia is in imminent danger.' The report did not add that where there is no money, budgets and accounts are not necessary."

AN OPENING INTO THE HEART OF AFRICA

The dark continent of Africa is at its darkest in the Congo region so far as the work of the Sunday School is concerned. Emory Ross, Secretary of the Conseil Protestant du Congo, has written the World's Sunday School Association that the glimmerings of dawn are appearing on the horizon in this area. The first Anglo-Congo conference is being planned to meet in Dondi in 1934. Mr. Ross urges that a preliminary visit be made to the field before that time in the interest of Sunday-school work. The new secretary for Equatorial Africa of the British and Foreign Bible Society is now making a six months tour of Congo and Angola with most promising results. Similar results are anticipated if some such visitation can be made in behalf of Sunday Schools with provision for a continuing appropriation to conserve the issues thus raised until the proposed conference in 1934. As to whether there should be constituted a number of national Sunday-school organizations in Central Africa or one great international organization will be one of the questions which the Anglo-Congo conference will answer. This is perhaps the best opening into the heart of Africa which has ever confronted the World's Sunday School Association. It is hoped that the Executive Committee at its meeting held in connection with the World's Sunday School Convention in Rio de Janeiro in July may make some provision for helpful cooperation in this area.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

Old Series
Vol. XXXIX. No. 30

JULY 28, 1932

New Series
Vol. XX. No. 30

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

The Way of the New Heart

AN idea, when properly rooted, expresses itself in a growth which influences human life as regards direction, development, and destiny. Men think to do, to have, and to be. The suggestion, from whatever source, is cherished long enough to become part of the thought life, of the affections, and of the will, until the heart in its assertiveness indicates the affinities that have been formed. The tendencies of direction when expressed in action show the nature of the heart which may then be classified as good or evil. Beauty, truth and goodness in the heart cause a man to gravitate to, or to create the environment in which these are found. Opposite tendencies reverse the conclusions, because of diametrically different results. Each individual inevitably gravitates toward that which corresponds to his inward disposition and character.

But with movement comes also development, an enlarging of the life after its kind. With the law of moral gravitation is the law of growth at work, where restraint does not prevent such development. Congenial environment imparts something to the soul corresponding to that which soil and atmosphere give in plant growth, or social contacts give in spiritual enlargement. The way of the heart determines the quality of the life which, in turn, indicates the motive expressed in the movement and the objective toward which that movement tends. It is motive alone that gives real value to the actions of men. "If a man speaks or acts with a pure thought," said an ancient sage, "happiness follows him like a shadow that never leaves him." But George Herbert aptly describes the inner side of the silver cloud in his homelike phrase, "Who sweeps a room, as for Thy laws, makes that and the action fine." The change of heart is for the better when the will of God is recognized and response is made to things, under the divine approval, that make for righteousness and wholesome fellowship. "Nothing affects the heart like that which is purely from itself, and of its own nature; such as the beauty of sentiments, the grace of actions, the turn of characters, and the proportions and features of a human mind." Just plain disinterested kindness brings one into living intimacy with God as nothing else can do.

As everything presses on toward Eternity, Heaven is attracting to itself whatever is congenial to its na-

ture. The true goal of the human heart is likeness to Jesus Christ. When we look for men and women who make us aware of Christ we begin the way of the new heart. It is not so much a matter of documents as of lives. Destiny was in mind when Jesus revealed himself on the mount of transfiguration. While the disciples did not hold steadily to this vision, they had seen it and that meant quite enough to give point to the remark that the transfiguration was not so much of Jesus as it was of them. The way of the new heart manifests itself in a transformed life which has for its noble purpose a perfect fellowship with him who reveals God as light and love and life and invites all to follow him as the way of highest destiny. It is the way of spiritual freedom. "In each one of us," writes Richard Roberts, "the brooks of thought and the streams of love gather together into a reservoir of life, to be passed on in the channels of a single strong purpose to all men, the man next door, the folks across the street and the people on the other side of the hill. And by a blessed paradox this stream we send forth returns bearing untold and priceless argosies of life to ourselves. This is the everlasting miracle of life—spent, it increases yet more; shared, it is doubly possessed; given away, it is restored a thousand fold." The way of the new heart is the way of life eternal with a spiritual freedom that expresses itself in character as it is revealed in Christ. It is what we do when we see Him, and the kind of people we are in consequence, that mark the destiny of simple faith in Christ and of fellowship with those who walk in his way.

Seeing Ourselves As We See Others

THE Director of Pendle Hill has published a little book entitled "Seeing Ourselves Through Russia," which indicates in some measure the results of a seminar in which a group of students shared under his immediate guidance. The subject was developed in the class from the historical point of view, the Russian experiment being analyzed, criticized and evaluated as far as material permitted. A member of the group was assigned the responsibility of summarizing the conclusions after a full discussion and this draft chapter was given a further critical survey be-

fore the publisher brought the several chapters together in book form for a larger circle of interested readers. "The object of the volume will be served," writes the editor, "if it leads to questioning in the minds of readers and is the door to worth-while discussion by groups that use it."

While the book offers indirectly an informing view of modern Russia, "its chief interest is in the scrutiny of problems which concern the average American and Englishman." The writers have tried to look quite dispassionately at the economic, social, and political experiment which is being worked out today in Russia where a world of new ideas is being tested out on the large scale. They would turn the lessons of this huge experiment to account in the difficult task of reconstruction in our own United States of America. A series of questions are carefully considered and a chapter is devoted to each. They indicate the trend of thought, the challenge which the group endeavored to meet. "Is Equality Possible?" "Have We the Right to Own?" "Why Do Men Work?" "Dare We Be Free?" "Should We Punish?" "Is the Family Doomed?" "Is Religion Played Out?" "Can We Find a Bridge?" What searching questions these are! How vital the answers to the future welfare of society! Each one must face them sooner or later and attempt an answer. They are social questions

and may be better answered in the group. The individual must find his right place in relation with others and play the part necessary to the highest welfare of all.

A closing chapter on "Receiving and Rejecting" suggests seven things to be avoided in the Russian method, and also seven things in which we may well emulate that method, and be stirred to new effort along new lines of service. "Our interest is in the fresh light which comes upon the questions, in the fact that many of the problems of Russia are ours too, in the stimulus to our sluggish minds which may be stabbed into activity by looking not with blind prejudice but with an open mind at the greatest experimental station in the world today. Russia's people and ours are in many ways different. Russia's past and ours are poles apart. Russia is of the East and we are of the West. Nevertheless we are fellow members in the family of nations and a common humanity binds us together. Therefore the discussion of each of these topics is relevant and will seem still more so as the years pass." The reader must judge for himself as to the value of the conclusions reached, but a careful perusal of these pages will be stimulating and profitable as the vision grows and the sense of responsibility becomes keener for right attitudes and sympathetic relationships in the family of nations.

Pendle Hill and Quakerism

BY HOWARD H. BRINTON

Substance of address at closing exercises at Pendle Hill, June 2, 1932

HAS the Society of Friends formulated a pedagogical theory derived from its peculiar religious doctrines and practices? The history of our schools appears to indicate that, so far as the last hundred years is concerned, the answer is mainly negative. Friends have been successful teachers, but their contribution to educational philosophy and method has been sporadic and for the most part realized through institutions other than our own schools and colleges. The public school system of the United States owes something to the democratic educational ideas imported by the founders of Pennsylvania, and the course of general education in England was notably furthered by the efforts of Quaker philanthropists of the last century. In both these cases, however, it was the existence of the schools rather than their character for which Friends were mainly responsible. In respect to colleges, Friends at first lagged conspicuously behind several other pioneer religious bodies in America. Only in the last decade are our institutions coming into the van of progressive experiment.

"A religiously guarded education," to use the time-honored phrase, is the oldest kind of education there is. The fact that the religion which guards and is guarded is Quaker, imparts no fundamental pedagogical distinctiveness. Friends are doing what other denominations have done. On the whole the Catholics have done it more adequately.

Pendle Hill is, I believe, the first notable attempt in America to express the peculiar Quaker ideal in educational practice. In order to show in what respect this is true, I shall first indicate the general characteristics of Quaker theory out of

which a significant educational practice might be expected to arise.

Quakerism is bifocal and revolves around two centers, one inward and the other outward; one individual and the other social. The first center is the doctrine of the "Inward Light" whereby we seek the Truth through direct contact with the Source of all Truth. The second center is the doctrine that the Light within our individual selves also shines in others and therefore must be understood by the help of others. The first holds that each person must be faithful to the truth as he sees it; the second that the search for truth is a group search. The second has been too often minimized in the analysis of our testimony, leading to the notion that Quakerism, like many other mystical movements, is individualistic. It is however the "sense of the meeting" not the concern of an isolated individual which finally determines the course of action. The social implications of this group mysticism are enormous. Our peace testimony, for instance, is derived out of it through an ideal extension of the group to include all mankind.

These two principles, the one individualistic and the other collective, appear contradictory in theory but in experience they become reconciled. The first by itself would logically result in a centrifugal scattering, destructive of united action; the second by itself would achieve a centripetal uniformity, destructive of individuality. A proper harmony of the two is not easy to obtain, but it alone is creative of new life.

The educational correlatives of these two doctrines imply first, that Truth, to be realized and so to be truly possessed, is not a system superimposed by a teacher, but an apprehension

engendered within; and second that Truth is found by a seeking group in which teacher and students share a common quest. The courses at Pendle Hill illustrate both of these premises. In general Dr. Sharman's groups exemplify the first, and Dr. Hodgkin's the second. Their classes as well as others at Pendle Hill approximate characteristic Quaker practice. The lecture method is like a Protestant service. The group search for that which is within as well as without is like a Quaker meeting. Because it voluntarily stands aside from the tyrannical system of credits and degrees which dominates American education and by reason of the untraditional procedure in which it is experimenting, Pendle Hill may contribute to future pedagogical theory.

But it is not primarily the method of search which gives Pendle Hill a unique character, for in method it largely accords with the best modern practice. It is rather the object of the search which is unique because it is more comprehensive than that which students usually assume. I wish during the remainder of what I have to say to characterize that object, though I can do so only in the most abstract terms.

This objective is, I believe, the solution of the problem raised by the bifocal character of Quaker theory. It is the reconciliation of "Inner Light" and "Outer Light" or, in other words, of absolute and relative view points, individual and social values. Pendle Hill endeavors to combine the intuitive integrating approach characteristic of religion with the rational and analytic process which is dominant in the average higher education of today. A mystical as well as a scientific attitude is required of both teacher and student. As the old religionist put it, the soul has two eyes, one to see the temporal and the other to see the eternal. The highest object of life is to get both in focus so that they discern a single picture.

A brief glance at history will clarify this suggestion. At various times the two worlds have come together in the experience of great leaders and their disciples have endeavored, through centuries of effort, to interpret and reinterpret the supreme experience. Such a time of growth and synthesis occurred in that springtime of burgeoning thought about the sixth and seventh centuries before Christ, the epoch of Buddha and Mahavira, of Lao Tze and Confucius, of Zoroaster, of the early Greek philosophers, and, most important for us, of the great Hebrew prophets. Each of these seers effected in his own way some kind of synthesis of religion and ethics, inner and outer, absolute and relative.

The old synthesis, arrived at in the Mediterranean lands, eventually decayed, and a new and higher harmony appeared in Christianity. But it has taken a long time to realize the implication of the Incarnation through which the two worlds became fully harmonized in a single life. In historical Christianity there evolved the idea of a Church as a social organism in which the Incarnation is in some sense continued not in a single Person, but in a corporate unit. This concept of a divine-human social organism is very close to the original Christian solution of the problem through the coming of the Kingdom of Heaven. Augustine's "City of God" is a prophetic description of what came nearest to being realized in the mediaeval church of the twelfth and thirteenth centuries. But the Church synthesis, in so far as it evolved only the Church as an institution, was exclusive and therefore partial. It was, however, a practical solution which had its corresponding theoretical solution. The schoolmen of the middle ages undertook the exposition of a theoretical harmony in which faith and reason, divine revelation and Greek philosophy, should be reconciled. These academics lived in monasteries and all their researches were permeated with religion. How else could they see with the two eyes of the soul and combine the mystical with the scientific outlook? They realized that the solution to their problem was a life as well as a theory. They themselves

were monks as well as scholars. Only in the presence of both worlds can the problem of reconciliation be truly solved.

The solution which the scholastics reached depended upon an elaborate definition of the respective spheres of "natural" and "supernatural." This logical structure is inapplicable to our present time. Under the combined impact of the humanism of the Renaissance, the individualism of the Reformation and the analytical spirit of modern science it was permanently overthrown. The old order cannot be restored. We seem now to be on the verge of one of those fruitful times when, after the process of disintegration has reached its term, we can dimly discern ahead a fresh epoch of growth and integration.

Of this new revelation we can make few prophecies, but it will certainly be a harmony of the two poles of the dualism of which we have been speaking. It may not come from the Society of Friends, but it will come from some individual or society that has worked out the harmony in experience. Our Quaker type of synthesis has been tried only in small groups. There have been few schoolmen to work out theoretically and to consciously apply in social conduct the full implications of Quaker religious experience. Just here lies Pendle Hill's opportunity. It became a Quaker religious house, not in imitation of the mediaeval monasteries, but a new type of settlement, where modern schoolmen can pursue again the age-old quest in an atmosphere permeated with religion. The solution to our problem will not come from secularized institutions, denominational or State, whose attention is concentrated on one side of the dualism. Nor is it likely to be arrived at in theological schools. They are just as one-sided as the colleges and universities, and they generally look to the past, not realizing the progressive inner search which alone can create the new. In its method, in the object of its search and in its religious associations, Pendle Hill is qualified to contribute toward bringing together the two realms which during the past three centuries have drifted so far apart that the world today is socially and intellectually, in chaos.

In a Living World

WHAT a marvellous thing is that growth of tree and plant and grass and flower that we see going on around us these days under the gracious influence of sun and shower! But it is all the growth of a living thing, a growth from within, and the influence of sun and shower might be ever so gracious and benign and yet nothing would happen to the non-living stone and the dry stick would send forth no buds or blossoms. The thing that lives awaits the coming of the favoring conditions, and when these arrive the miracle that we see all about us today becomes a glorious reality. That it all happens so naturally and inevitably does not at all blind our eyes to the wonder and grace of it.

People are very much like trees and flowers, physically and every other way. They grow because they are alive, altogether from within. Favoring conditions may help toward health of body, or mind, or soul, but favoring conditions are not the only, nor the all-important, item in the situation. They are important at all only because they may either help or hinder a vital process, which, after all, is the one thing that counts. And, whatever may happen with trees or flowers, a man may grow in health and vigor and wholesomeness, especially in the higher realms of mind and spirit, in spite of environment and conditions. Which really means that the real man is never at the mercy of sun or shower or favoring breeze or of anything that is outside of himself, but may be very much the master of his own destiny and the maker of his own fate. The strong and healthy and vital soul within is the all-important matter and decides everything else that is of importance.

Everything in the teaching and mood of Jesus reveals to us how clearly and emphatically He believed all that. He was always so greatly concerned that men and women should be alive, that they should have within themselves sources of life and vigor and vitality, living springs bubbling up in freshness and sweetness and eternal good health. Why, He even insisted that His great purpose in coming into our human life at all was that men, His brethren, might have life and have it very abundantly. And He was so sure that if they had that, and that the currents of their spiritual being flowed fresh and strong, there need be no fear as to what would happen if calamity or trial or persecution came upon them or if life became hard after any fashion, they were to be more than conquerors over circumstance or condition of any kind. And Jesus not only made it clear that His great desire for men was that they might have this abounding life, but He made the astounding claim that they might find it in Him. And even the staid facts of history justify His claim.—*The New Outlook*.

Judgment Deferred

BY CAROLINE MILES HILL

WHEN you were elected by forty of the forty-eight states
We, your own people, were very proud to claim you.
After long persecution for conscience' sake,
After centuries of simple living,
Our principles were to triumph!
After centuries of Truth upon the scaffold
We had lived to see it mount the throne!

But what has it accomplished upon the throne?
Nothing, say they who are giving up their lives
To the poor and the oppressed—
They who are striving to build a new world;
They tell us your heart is hard,
Or else you are a coward and a weakling,
Or you are utterly stolid and dumb
And ignorant of the world around you.

They say they elected you
To be a great social engineer,
But you are utterly incompetent for your high office—
They long for the sound of a voice that is still.

We, your friends, are sorely disappointed
But we can remember the past;
We remember how they reviled the voices that are still,
How humanity has always slain the prophets
And stoned them who were sent unto her.

We, your Friends, very common people,
Think that we know and understand you,
We and all the other common people.

We believe in your sympathy with the poor,
Combined with a stubborn pride
That they shall not be pauperized;
We fear your vision is greatly limited
By conditions that prevailed once
But are utterly changed now,
And by a restricted field of study in your youth.

They say that you are not a friend to the poor,
That wealth has made you an ally of the rich;
That you are a trimmer with no will of your own
And think of nothing but keeping your own job.

For this last we cannot blame you;
Nothing is so important now
As the establishment of peace—
In that you do not waver.
We believe if you keep to this purpose
You will learn who are the real war makers
And expose them to the world.

We know that you did not seek your office;
We know that you were drafted
When a disgraced party must needs have a man of integrity;
We know how much you would have preferred
The lesser place you had so admirably filled,
But you had been drafted
And must play a new and difficult game.

We know how you have resented the dictation of bosses
Telling you the party was your master,
That you had been put up to save the party
And must make it your first consideration.
What terrible pressure has been put upon you
Will be known only when history is written
A generation hence, or more.

We blame you for lost opportunities
To lead the people and enforce the laws,
Although we admit your hands were tied;
We hoped for a leader strong enough
To break his chains and defy his masters!
But we have been compelled to remember our own words
Which you must often have heard—
"The clerk records the sense of the meeting,"
And, "It is not the custom of Friends
To over-ride any decent minority."
We think you have lost the sense of the meeting
In listening to those who have made the most noise.

We love you for the enemies you have made—
Militarists, wets, big business and party machines—
We wish you might have taken the country into your confidence;
We still believe you have great plans
Which you have not been allowed to carry out
But may carry out in your second term.
If your second term is to be like your first—
May the good Lord deliver us!

We still believe in your quiet strength;
We know that you cannot repeal the Eighteenth Amendment
Any more than the fourteenth or the fifteenth,
We do not believe you wish to repeal any of them
To please a self-interested minority.

To us you are not a fallen idol;
You are only a too-human Friend;
You have all our weaknesses—
Longing to compromise, hating a fight,
Having too much loyalty to your party;
Without our love of plain speech
And our defiance of persecution.
You have been faithful to your masters long enough;
We beg you now to be faithful to us
And faithful to yourself.

Chicago, Illinois.

Nature and books belong to the eyes that see them. It depends on the mood of the man, whether he shall see the sunset or the fine poem. There are always sunsets, and there is always genius; but only a few hours so serene that we can relish nature or criticism. The more or less depends on structure or temperament.—RALPH W. EMERSON.

Some Facts for Consideration

BY GERTRUDE W. OSBORNE

WHY do folks condemn the weather and the younger generation so severely when it is impossible to imagine a satisfactory substitute for either? And why do people condemn the Eighteenth Amendment so severely when no one has yet offered a substitute for it? Elihu Stone of Boston, Assistant United States District Attorney, said that the National Prohibition act is man-made, and has imperfections as the work of man has, but it is the best thing that man has yet produced in this line. While our opponents the wets keep trying to stir up sentiment against the Eighteenth Amendment, even they themselves do not offer anything to take its place. They remind one of the boy who was out hunting. When asked what he was after with his gun, the lad replied, "I dunno, for I ain't found it yet." Alfred E. Smith himself said they have nothing constructive to offer, they are just "against something."

The wet propagandists say that prohibition doesn't prohibit. Where then are the old saloons? The breweries? The distilleries? The liquor advertisements? The truck loads and train loads of liquor that we used to see?

We hear that prohibition destroys personal liberty. So does the quarantine law, the anti-dope law, the traffic laws, and a hundred other laws that make life saner and safer. As a matter of fact the only men who actually possessed personal liberty were Adam and Robinson Crusoe, and this continued only until Eve and Friday came along. Whenever more than one person is concerned, absolute personal liberty begins to disappear, and the more complex the social structure the more one's individual liberties are necessarily curtailed. For myself I do not care to have men have personal liberty to drink alcohol and then drive a motor vehicle for that interferes with my personal liberty to walk or drive safely on our highways. Dr. Richard Cabot, Professor of the Harvard School of Medicine, says that the dangerous driver is not the man who is drunk, he and everyone else knows that he cannot drive, but the real menace is the moderate drinker who can talk and walk. Dr. Cabot says that even one drink of beer slows down re-actions small fractions of a second, it makes a person inco-ordinate (out of order), and for a driver of a motor vehicle this is dangerous. "Alcohol makes the mind stagger before the limbs do." Booze and gasoline just will not mix.

The anti-prohibitionists say that prohibition makes law breakers. Do our tariff laws make smugglers? Do our speed laws make hit-and-run drivers?

Does the prohibition of dope make dope fiends? Our opponents say that such lawlessness is a disgrace, but they have published articles and advertisements urging citizens to break the law. The people by putting the Eighteenth Amendment in the Constitution of the United States have put a high fence around our nation to keep out alcoholic drinks, and the wets, after shooting a few big holes in this fence, assert that it does not protect the people from drinking. No law is self-acting. We may have wood and an axe sharp, and in perfect order. Do we blame the axe if we have no wood for our fire?

But did I hear someone say that enforcement costs so much? How much does it cost? The government can be relied on for statistics, and in his annual report Col. Amos W. W. Woodcock, director of the United States bureau of Prohibition, pointed out that the actual net cost of enforcing the Eighteenth Amendment for one year was only .043 cents per year, less than the cost of one five cent glass of beer. In reaching this result, the amount taken in, in fines, is considered. Let us look at it in another way. The total cost of enforcement from 1920 to 1931 was \$284,156,524; collections from fines and penalties, and revenue from taxes on lawful and distilled and fermented liquors was \$548,588,884. The net is a *balance in favor of the government* of \$264,432,360.

HOW THE STATES BECAME DRY

We constantly hear it said that the amendment was slipped over in war time. Who says this? The wets, of course. But was it? Let us check up. In 1890 three states, Maine, Kansas and North Dakota had laws prohibiting the sale of liquor. During the ten years following the South began to go dry; by 1916 the Pacific Coast had joined the procession; and by 1920, when National Prohibition came, there were only fifteen out of the forty-eight states in the Union without state prohibition of liquor. States did not go dry suddenly; it was a hard fought battle; congressmen were voted in or out as they were for or against liquor. Inch by inch the liquor traffic fell back, snarling and showing its teeth; fell back into territory where it could concentrate its forces; fell back with the threat that dry territory would be invaded by boot-leg traffic—"you can't enforce it!" The Congress which gave the two-thirds majority required to submit the Eighteenth Amendment was elected five months before America declared war! At that time only 400 of the 3,044 counties in the

United States had not gone dry, less than one-eighth of them were still wet.

Ought we to give some of the wets credit for believing some of the ridiculous statements that they make? Isn't it queer that they did not use enough grain in war time to count at all? They proved to their own satisfaction that the amount used was so small that there was no need of prohibiting the making of alcoholic drinks in order to save grain for food in those times when we all were conserving in every possible way. And now they have been urging the passage of a beer bill, as they will use so much grain it would be a great help to the farmers! But the farmers themselves know better, for they realize that more grain is used in the production of milk, eggs, and other articles of food than could be used in making beer; there is now 2½ times as much barley used as there was when beer was made; and there is 2½ times as much milk used as there was then.

I recently heard Lady Ethel Brooks of England tell of her astonishment when she did not see liquor advertisements here, and did not meet drunkards on our streets. The liquor interests are making sure that foreign papers carry false statements of conditions here in the United States. They do not want foreign countries to prohibit liquor. Lady Brooks said she was amazed to see men in restaurants drinking milk; one would never see that in England. Yet the tables of the Insurance Companies kept for one hundred years show that even the moderate use of alcohol shortens a person's life about twenty years.

Who wants beer anyway? It is said that most of those who want it to drink acquired the appetite before the passage of the Eighteenth Amendment. This probably accounts for the frantic efforts of the wets at the present time to put across some wet legislation, for they realize that the farther we get from what they call "the good old days," the less their chances are for repealing the present laws. Who else wants beer? We know it is the brewers who are pouring money out trying to "smash prohibition state by state," as they say. The fact came to light not long ago that there is enough of a wet slush fund to permit the Woman's Organization for Prohibition Reform to offer one woman a quarter of a million dollars for the work of undermining the constitution in a single southern state. Brewers have to pay a large income tax, and it hurts their feelings tremendously. If beer would come back, and be taxed, the poor man would pay and the rich man would not have to.

And foreign wine interests are pouring their money into the United States to further sentiment against prohibition, as they want to sell their wines to us. Just why should we let foreign wine interests

run our national politics, so that our money may go to them to pay for wines instead of being spent at home for food, clothing, education, etc.?

THE ECONOMIC PHASE

We know that money that buys wet goods cannot be spent for dry goods. And this brings us to the subject of unemployment. The wets say that the making of beer would give men employment. Yes, it would, and how? One man has work for every \$1,000.00 invested in manufacturing, but in a brewery \$12,000.00 has to be invested to give one man a job. And as money spent for beer could not be used to buy food, clothing, etc., less of these articles would be manufactured, so more men would be out of work. If beer would bring prosperity, why are France, England and Germany so much worse off than we are? They have plenty of alcoholic drinks, and yet the United States is the only country whose money is worth 100%.

If you want information about what happened in some school where a few pupils are in difficulties, do you expect to get a true report from these pupils, or do you expect to get more reliable information from the teachers and the other pupils? When you want to get information about prohibition, do you go only to the daily papers? Some newspapers will give a fair report, and some will not. Many of our papers are so controlled by the wets that many facts are suppressed, much is printed that they think some people will like to read, much is printed to create an impression, sponsored by the wets, that prohibition is failing. You know it is not the failure of Prohibition, but the achievements of Prohibition, that is worrying the wets. The wets apparently believe that any statement printed often enough will come to be regarded as truth. Much that is now front page news would have received small notice before the passage of the Eighteenth Amendment, because there were so many similar cases. News is always the unusual.

When this amendment was put in the Constitution, many thought that the whole subject was settled once and for all. Just here was where we made a great mistake, for the wets promptly started a well organized campaign to break down and nullify the law. Soon after the passing of the amendment, according to statistics, death due to cirrhosis of the liver, and insanity due to delirium tremens, both caused by alcohol, dropped to one-third of what they had been, but after the wets got the illegal traffic better organized, there was some increase in both of these lines. Even now there are only half as many cases in Massachusetts as there were before 1920, and Massachusetts is conceded to be a wet state.

But in spite of all this agitation, as Hon. Gale Stalker of New York said recently in the United States House of Representatives, "during the past ten years 22 states have strengthened their original prohibition enforcement laws, 20 states have retained enforcement laws with little change despite ceaseless wet efforts for repeal or modification, and only five states repealed their enforcement law; 1 state, Maryland, has never enacted the enforcement law; 22 states strengthened, 20 states retained, and only 5 states repealed their enforcement laws." He said this record indicated to him "quite clearly that sentiment for prohibition, far from lessening, has increased during the past decade." During the present session of Congress, the wets certainly have not had things all their own way, for every beer bill introduced into either the Senate or the House, has met decisive defeat.

You have seen the text of the Republican plank on Prohibition. It certainly is not entirely satisfactory, but I feel that it might have been much worse. At least it does not come out for repeal. Of course it is the wets who are pushing the idea of resubmission. If we need to prove this, notice the appeal for funds made by the Pennsylvania division of the wet organization in a letter signed by Robert K. Cassett, December 23, 1931, when he said "we have been active in replacing drys with wets in Congress. Beginning with ten wets from Pennsylvania, we now have fifteen openly pledged to resubmission of the Eighteenth Amendment." Now that we know what the

MY GOD

If I were a pagan that knew no Great Power,

And stood on a hill of the world,

With the wind in my hair

And the wind on my breast

And the sun on my shoulders

That dewed leaves caressed,

In the glory of being,

Of loving, of seeing,

I'd cry to the canyons:

I must have a God!

Oh, there must be Someone,

A great waiting Someone—

A message I have

To the sky . . . from the sod.

There is someone to hear it.

I'll die lest I tell it.

My soul in sheer joy stands here quivering, nude.

Oh, God! I need God!

I can feel Him here, waiting—

A Great God! I need Him . . . for my gratitude!

EDITH L. WEBB.

Richmond, Ind.

plank in the Republican platform calls for, it is up to us to elect dry Congressmen and Senators to send to Washington, for unless both houses in Washington vote for this submission to the people, the law will stand as it now is. As stated in an editorial in the *Boston Herald* of June 21, 1932, "in any change Congress has the first word, and the states the final word." We know that some of our drys are saying, "Let the people vote on this question, and show the wets that the country is overwhelmingly dry." This may sound plausible, and the wets want it to sound that way. The more a question like this is stirred up, the more nullification there is, and this makes for slower progress toward ultimate victory.

THEN POLE EVERY DRY VOTE

It is said that a minority without "crystal sincerity" cannot change the opinion of the majority, and I cannot credit the noisy anti-prohibitionists with "crystal sincerity." You know it is said that if only 37% of the people vote, the country would go wet; if 51% vote, it might go dry; but if 57% vote, it will go dry. It seems to be a proven fact that the wet voters practically all go to the polls on election day, those who do not bother to go are the drys. So if any individual one of us stays home from the primary or the election following, we are responsible for a larger proportion of wet sentiment and wet votes than would be the case if we exercise our privileges and duties as citizens of our United States. Lincoln said: "Not the number of qualified voters, but the number of qualified voters who vote constitutes the strength of the nation."

Are we going to keep the Eighteenth Amendment in the Constitution? It will be a real task to keep it there, but the wets have a greater task to repeal it. A two-thirds vote of both houses in Washington is necessary to submit an amendment to the Constitution to the states for ratification. This is the way we got the eighteenth amendment, as well as all the others. This amendment had to be ratified by 36 states within seven years to be put in the Constitution, and the wets said it never could be done, but more than the necessary 36 states ratified it in much less time than the seven years. If 13 states had refused to ratify it, this amendment could not have been in the Constitution. So thirteen states can block any future amendment, and there are many more than thirteen dry states. I think the Eighteenth Amendment stays in the Constitution of the United States.

May we remember, with Burns, "Whether doing, or suffering, or forbearing,

You may do miracles by persevering."

North Weare, New Hampshire.

"On the Basis of Obedience"

BY DAVID M. EDWARDS

THAT there are two conceptions, or theories or ideas, of the manner in which a Friends meeting should be conducted is well known to all. The one, to use a familiar phrase, is on the "basis of silence"; the other, is what has come to be called a "programmed" meeting. Friends meetings, considering the Society as a whole and forgetting for the moment that there are various "branches," range in method from the silent meeting where there is infrequently any vocal exercise, to the completely programmed meeting where every moment of the time, from opening to closing, is definitely planned.

It is not my purpose to espouse the cause of either of these customs, practices, or methods. My purpose is to write of my concern over the attitude of the believers in the one method toward the other practice, for, to use another phrase familiar to Friends, my mind has been "greatly exercised" of late when I have discovered an unsympathetic attitude on the part of those who enjoy the one method toward the other practice.

My first point is that they are both mere methods, customs, or practices. They are the pitchers whose utility is to hold the precious liquid of worship. If my brother finds the liquid taken from one pitcher of peculiar shape more refreshing than if taken from one of any other shape I should not object. If a church or cathedral of high-flung Gothic arches and stained glass windows stirs deep emotion in the heart of my brother, should I protest that plainness, and severity and crudeness of structure are superior? All these—custom, practice, method, structure, etc.—are "changing form" for the purpose of containing and dispensing the "abiding substance." An Episcopal rector in Philadelphia once asked me why it was that so many Friends became members of his communion while frequently Episcopalians joined Friends. After much contemplation, I came to the conclusion that it was because Quaker and Episcopalian practices are fundamentally much alike, that is, each affords opportunity to participate, and neither encourages the mere spectator.

Let us think for a moment about the phrase "on the basis of silence." Does it represent what we really mean? I believe it does not, when taken at its face value. When taken thus, it means "Now, we will be silent for a while." The period of silence provided for in many, perhaps in most of our Friends meetings, and in those of other religious groups, almost always means, "Now let us be silent."

As such it is as much a part of a program as any other part of the exercises that are definitely planned. If to participate in any vocal exercise during this time of silence would be objectionable, then the silence is a distinct part of a program.

Recently, I asked some persons in places of responsibility in a meeting held "on the basis of silence," if anyone ever preached a sermon—meaning to ask if anyone would be welcome to take a text, lay down his proposition, develop his thought, and draw his conclusion, and so, these Friends understood me, I am sure. The answer was, "Oh, no! We do not want that!" Is not that a programmed meeting?

At different times in my life I have lived in the vicinity of a Friends meeting of the programmed type where speaking infrequently would not have been rebuked but to use any time often would have been unwelcome. Again, I have attended meetings of the programmed type where vocal exercise from anyone and from any part of the room would have been welcomed. I have, in short, attended meetings of both types that were vastly different fundamentally: the one encouraging freedom; the other "sitting on the lid."

Let me ask again: "Is the old phrase, 'on the basis of silence,' a suitable one?" I do not think it is adequate to express what we really mean. Would it not be well for us to coin a new phrase—not a new thought, for the thought is ancient.

TO THE MYSTICS

Your hearts were purified in supernal fires;
You passed through the soul's dark night
To the bright morning of ecstasy,
To glad experience of union with the Divine;
You have met reality;
You are God-intoxicated men.
O souls who feared naught but sin,
Who loved naught but God
Nor aught else but in Him and for Him,
Is not God also for us,
As the sun is for the dew-drop
And the rain for the flower,
As home is for the wanderer
And rest for the weary?
We, too, would know the blessedness of seeking,
The felicity of finding.
Great souls, we salute you
Who have fired our hearts with a quest.

GLEN WELMER DOUGLASS.

Woronoco, Mass.

How would it do to drop the old one from our vocabulary and substitute for it this one: "On the basis of obedience." This would fit into any practice, custom, or method. It would allow for the leading of the Holy Spirit in the preparation of a sermon at any time, regardless of the time it would be preached, and also for the creation of the proper atmosphere for the delivery of that sermon by the selection of hymns and the reading of scripture appropriate to the message. It would also prevent the silence of any meeting of any type from degenerating into a mere part of a program.

Is not the purpose of a meeting to bring those who attend it face to face with God—with all the implications of that experience! It is not to be supposed for a moment that there is but one way to do that, so far as method is concerned; but it is permissible, it seems certain, to suppose that an atmosphere of obedience would lend itself to the achievement of that great objective better than any other. Indeed would it not be accurate to draw the conclusion that this atmosphere of obedience would be the one most conducive to accomplishing this great end?

What I want to point out is that to my mind we need to dethrone "method" and place in its stead "atmosphere." I hope that term will not seem too intangible, too attenuated. Friends ought to know its import. This "atmosphere" may be created in any type of meeting. By making it the guiding star, the meeting "on the basis of silence" as well as the so-called "programmed meeting" will become one "on the basis of obedience."

The results of a more sympathetic understanding between the two groups—which in reality shade off into each other—would be most wholesome to our Society as a whole. It would take much emphasis from the trivial and place it upon the important. It would turn criticism into cooperation.

A friend of mine, who flies frequently, tells me that from a height of one thousand feet the line fences between farms disappear. Can not the Society of Friends as a whole accomplish an altitude from which our "line fences" will be invisible?

Down near the city of Rome there is a long chain of arches stretching for forty miles across the plains. It is the old aqueduct that used to bring the water from the Alban hills into the city. The aqueduct has long since broken down and only the arches are standing, a monument to what men will do for water. But the springs are still there, the fountains are still flowing. So it is today. Forms change, doctrines change, rituals change, yet the eternal springs are there.—JAMES REID.

SCIENCE, LAW, OR RELIGION FOR SERVICE

BY T. RICHARDSON GRAY

A prominent organization recently voiced its disappointment in the Christian religion, its failure to satisfy, to make good its claims, so "We turn to science," was its decision. A word with scientists would have saved them yet more trouble, for their mistakes is the same as that of many who overrate science, which makes no effort at the supernatural, nor claims in the realm of spirit, wisely leaving that to religion and philosophy. Scientists are forced to limit their explorations to the sphere of matter, the mechanical. Their great quest, that of the origin of life, has throughout the ages baffled them. The question, "Does organized matter produce life, or life produce organized matter?" remains unanswered by science. In the laboratory, a grain of corn is made of exactly the same parts of matter—oxygen, nitrogen, hydrogen, carbon—as is found in the natural corn, but it will not grow; it lacks only life.

But a simple woman of Canaan, a Syrophenician, ignorant of the first principle of science, claiming no religious rights of worth, poor, distressed, excluded, yet passed over the "children of the kingdom," ignores science and law, persistently presses on, till she reaches the very heart of the Creator of all Life.

Have mercy—Note her manner of approach, that of a sinner, penitent, humble, tearful, pleading no merit or favor on her own account, yet pleading, persistently. Is mercy so cheap that a sinner can lightly assume to approach the God of Justice, and carry away his blood-bought forgiveness, apart from a like spirit of abasement? But if God is adamant, as natural law, as many claim he is, would he depart from it to accommodate the clamor of one obscure creature? And if so bound, would not this annul his promise of forgiveness or intervention? Do not miracles and mercies attest otherwise? "Have mercy," she said.

He answered her not a word: This is the experience of most, if not all of us. And we conclude he never will answer, that his silence is as fixed as natural law. A discouraging conclusion, to the weakening of faith, hope, courage. But this is a pressing, difficult case, and the "mills of God grind slowly," yet he deals with the difficult. To take liberties and expect instant cure for a headache, brought on by over-indulgence, a night out, is to cheapen the worth of Divine intervention. But how meaningful is that silence, attesting the seriousness of a sinner's approach, the rarity of her faith, the urgency of her plea.

Lord send her away: This request of his disciples added force to his silence—

an additional discouragement. "She crieth after us." Indeed, a persistent annoying "cry." Still more disheartening is Jesus' word, timed as if to reinforce that of the disciples, "I am not sent but unto the lost sheep of the House of Israel." Was this meant to silence her? Apparently so. But this Master-dealer had a veiled meaning, namely, to test and strengthen her faith. And if others expected this word as final, Jesus was pleased she did not leave. "I am not sent"—would he break from his mission at the plea of an outsider?

Came and worshipped him: She prostrated herself, wept, and prayed, "Lord help me." Is God to be influenced, importuned, persuaded from his fixed purposes, by the distracting cry of a "dog"? So Jesus taught: first in the case of the midnight borrower of the loaves, procured only through "importunity." Second, in the account of the judge's response to "avenge the widow," because of her perseverance. Jesus taught that likewise he must be approached with determined pleading.

Not meet to give children's bread to dogs: What a repulse was this, yet she perseveres; "Truth, Lord," it is even so. To deprive the "children" of what is rightfully theirs, she asks not, but as only a "dog" she would gather up the "crumbs that fall from the master's table." How precious the crumbs to one so hungry! Favored "children of the kingdom" surfeited with plenty, have you naught to spare to one who starves?

O woman, great is thy faith: In her seeming helplessness, she had accomplished what science cannot approach unto: namely, established contact with the Divine, reaching the very heart of him who is the Origin of all Life. Science has done much; and Law, "In keeping thereof is great reward." But in the emergencies of the soul, only God in Christ can help. "I thank thee, Father, that thou hast hid these things from the wise and prudent (the learned, the scientists), and revealed them to babes."

Edgewood, Iowa.

LIGHTING THE WAY

"Ye are the light of the world. Let your light shine before men that they may see your good works." Matt. 5: 14, 16.

Every lamp needs to be refilled from time to time. There are many new things that we must take into consideration when we attempt to share the Light of the Bible with the people of the world today. It is not enough that you learned the Bible stories when you were a child. They must be reconsidered in the light of present conditions.

Have we a light that lights the way?

LESLIE D. SHAFFER.

Cincinnati, Ohio.

THE PRACTICE OF FRIENDSHIP TODAY

BY E. C. FORD

"Ye are my friends if ye do whatsoever I command you." (John 15:14).

There are two things among many others which seem to me to make the practice of friendship difficult today:

(1) Speed. The high-powered automobile, capable of going 60 or 70 miles per hour is the symbol of this age; all the rest of life is geared to it. The other day I was out with an acquaintance. The car was frequently going 60 miles per hour—decidedly faster than I care to go, but he was doing the driving. What opportunity was there for the cultivation of real friendship when going at such a rate? He threw out a word occasionally, as a pitcher throws a baseball, and maybe I caught it sometimes and maybe I didn't. We have thousands of acquaintances but we have few friendships; we are going too fast.

(2) Noise. I have not seen the relationship between friendship and noise adequately presented. How can we cultivate the deep things of real friendship when there is so much noise you cannot hear yourself think? The other day I was talking with a young man on morals and religion; we had come to the very crux of the conversation when one of the fast trains went screeching through town. We had to stop the conversation for the time being. I felt that the effect of the interview was lost. In "U. P." the "P" stands for "pacific" which means "peace and quietness." I haven't observed the quietness as yet. But the railroads are not the only offenders by any means. We are a noisy people. Before there can be many deep and abiding friendships we must learn to turn our noise into music. Perhaps the musical horn on the auto offers a suggestion.

What shall we do under such circumstances? I would suggest three "Ps." First, that we *possess* friendship in our hearts. We can have the friendly attitude towards others in spite of speed, noise, etc. Second, that we *preach* it, i.e., talk it and hold before ourselves and our children such great stories as "Damon and Pythias," "David and Jonathan," etc. Third, that we *practice* it. In spite of all the obstacles, ways can be found of expressing friendship if we have it in our hearts. Jesus "went about doing good,"—so can we.

There is just one sure ground for friendship and that is moral character and religion. Criminals do not have real friendship among themselves. They cannot trust one another. Jesus said, "Ye are my friends (real true friends) if ye do whatsoever I command you." That is, if you have the character which true morals and religion alone can give.

Grand Island, Nebraska.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

FRIENDS INTERNATIONAL CONFERENCE

In November, 1931, a group of English, French, German, and American Friends met in Paris to discuss world conditions, and the part that Friends should play in the world today. This conference proved so valuable that it seems highly important to arrange for others, perhaps annually. A second conference is therefore being arranged for the coming autumn, probably in late October or early November. This will be much more inclusive than the former gathering. Invitations have been sent to ten European groups and the American Friends Service Committee. These ten are the Friends' Service Council for London and Dublin Yearly Meetings, the Dutch, Denmark, German, and Norway Yearly Meetings, the Paris Monthly Meeting, and the Quaker groups in Geneva, Prague, Stockholm, and Vienna. Except for the American representative, it will be an all-European Quaker conference.

The exact topics to be discussed have not yet been determined. It is certain, however, that such a conference must have a basis which is economic and international. On this basis, Friends will confer to determine the significant part which this Society, as a religious group, has to play in world affairs, and to work out plans for that part. "Our peculiar part," as one Friend phrased it, "is to determine what innate, deeper values are, and to continually hold before the world the spiritual nature of the world's illness."

SEASONAL CHANGES IN PARIS

The Minutes of the June meetings of the Paris Center show the shift from winter to summer activities.

"Our Student Club work closes on June 29—the Large Club with a dinner in the Meeting-room and a happy time together, and the English Club with a final lecture in the Louvre with a tea and fellowship following."

Peter Manniche, head of the People's College in Elsinore, Denmark, wrote announcing that he would arrive in Paris on the fifth of July, with 38 students on a tour to Germany, Holland, France, and Switzerland. The Center has invited the party to tea on July 7, this to be fol-

lowed by a short meeting for greetings and then the mid-week Meeting for Worship.

The World Esperanto Congress is to be held in Paris, July 30 to August 6. There will be Friends in this Congress and a number of other pacifists. A special meeting for these has been arranged at the Center for the morning of the thirty-first. Two of the French Friends, Henry van Etten and Rene Valton, the



Students at Paris Friends Center

Clerk of the French Meeting, are on the Organizing Sub-committee of the Congress.

Besides these large groups, there is through the summer an increasing number of visitors each of whom must be helped according to his need or his interest. In some lines of work, there is no change with the season. The work in prison visitation and of the Committee for the Diminution of Crime among children and young people is as important in July as in January. This phase of the work of our Center started after the war when Paris was filled with refugees of every kind and of every nation. Many unfortunates got into prison for lack of money; others sometimes simply for mistakes made through ignorance of the language. Center workers began to visit prisons in order to help the foreign women there. Even now, the year's report of Phebe Borghesio, the chief visitor, shows visits and help given to women of at least twelve nationalities. The Dutch Consul has recently asked French Friends to let him know if their prison visitors find any Dutch women behind the bars.

HAMBURG GROUP OF FRIENDS

The Hamburg group of Friends, and Friends of Quakerism, is one of the largest, most active, and interested in Germany. It is one of the oldest groups in that country, having been organized ten years ago. There is probably no other German Quaker group which has more consistently held regular study-groups and informing addresses.

The result of this is that it demands a very high level of excellence in its speakers, whether German or foreign. Fortunately, however, this level is usually reached, and the members, who come from long distances across the great city, practically all of whom are very busy persons, usually remain for after-lecture discussions until around midnight every time. By reason of the city's geographical position, the Hamburg group is especially favored in the number of its Quaker visitors. In the last year, for instance, there were seven English Friends, and six American, besides several German Quakers. Practically all of these addressed the group, either in the regular series, or in specially arranged, short notice gatherings.

This year, in addition to the large study-groups of Friends and near-Friends, which bring together about eighty interested persons, there have been monthly gatherings of the inner circle for a Sunday afternoon and evening together, with Meeting for Worship, light supper, conversation, address, and discussion. About forty persons come to even these smaller gatherings. All the meetings are held at the home of Hans and Käthe Albrecht.

The young Friends of Hamburg take an active part in all this in addition to having their own study group, and are in close touch with English young Friends. The entire group is active in peace work, and in connection with various peace societies, as well as being active for relief work in Hamburg.

MEANING OF STUDENT CLUBS

Winifred Cramp Wilkinson is one of the best informed of the English Friends about conditions of student life in Europe. She has just made a long trip, visiting the Student Clubs in Berlin, Paris, and Vienna, and individuals and groups in Warsaw, Katowice, and Prague. She says that it is a most depressing experience to visit the European countries today, but that the Quaker Student Clubs are bright spots in a gloomy situation. Students are suffering terrible hardships, and suicides are on the increase. Anti-Semitic outbreaks

are common, and this problem is likely to get worse. Nationalism is also on the increase, but economic rather than nationalist questions are discussed among students. She found much interest in other countries when she addressed meetings. The atmosphere in the Quaker Student Clubs is very different from that on the outside, for in them various elements come together in a way impossible elsewhere. Friends can provide the spiritual basis for life which students particularly are in need of, and through them, large numbers of people may be reached.

GROWING LIFE OF QUAKERISM

It is a significant fact that, apart from the Yearly Meetings of London and Dublin, and those in America, there are now in existence Yearly Meetings of the Society of Friends in China, Japan, India, Madagascar, Syria, Germany, Holland, Denmark and Norway, besides the General Meetings of France, South Africa, Pemba, Australia and New Zealand. New little meetings for Worship have arisen in the past year at Osaka in Japan, and at Achimota, Dr. Aggrey's college on the Gold Coast. These things mean the growth of the life of Quakerism across the world, a life deepened and enriched by the inflow of different national experiences—but ultimately transcending all racial and national barriers in the unity of the central Quaker faith of the life of God incarnate in the spirit of man. This growth in the Quaker way of life arises on the one hand from the work both of the Friends Service Council and the American Friends Service Committee, but it is part also of the whole vision and service of the Society of Friends in all parts of the world—an extension of their love and faith.—From the *Year Book* for 1932, of Friends' Service Council.

WHITTIER ACTIVITIES

A recent sermon subject by Willard O. Trueblood was "New Birth Essential to Salvation."

Dr. Frank W. Dell, General Superintendent of California Yearly Meeting was the guest preacher at the morning service on July 10, his subject being "An Off-Center World, and the Remedy." This was his farewell message before leaving for his three months' sojourn in England. Dr. Trueblood and family spent Sunday July 10 at the Whittier Y. M. C. A. Camp, at Arbolado. The occasion was that of the formal dedication of the new building on the new camp site. He gave the dedicatory message.

The qualifications, duties and services of the Elders was the subject for consideration at the opening of the last Monthly Meeting. The Elders were in charge.

CONSIDERS SOLUTIONS ADVANCED

Some Contemporary Answers to the Challenge of Nationalism by Bertram Pickard

THERE are three broad solutions being advanced today to meet the challenge of a nationalism that is palpably inadequate for the modern world. They are Cosmopolitanism, Internationalism and Supernationalism; and we may conveniently consider them by reference to the writings of three contemporary advocates of these respective doctrines, namely H. G. Wells, Prof. A. A. Zimmern, and Karl Barth, the German-Swiss theologian whose dogmatic neo-Calvinism exercises a deep influence today, especially in Central Europe.

The general argument of H. G. Wells in favor of a cosmopolitan solution of our difficulties is well known. He urges that the interdependence of peoples that has been brought about by a revolution in transit and in economic relationships must also find expression in political and social organization. He urges that nothing less than some form of world state or federation will suffice, and calls us all to join him in an "open conspiracy" against obstructive local sovereignties and patriotisms.

Prof. Zimmern agrees that "we have an internationalism of things," but lack "a generation of men and women accustomed to live, in the fullest sense of the word, in the larger world thus opened out to us." But unlike H. G. Wells, Prof. Zimmern believes that international order may be achieved without the creation of a super-state. He expressly desires to avoid denationalizing people, and argues that it is really a question of education and adjustment. "Internationalism," he says, "is not an ideal; it is an adjustment to the real. It is not a new religion or a new patriotism, but a new reflex and a new habituation."

The keynote of Prof. Zimmern's internationalism is *unity in diversity*; and he even goes so far as to suggest that "world order is compatible with the greatest diversity of moral values, of social customs and traditions, and of religious outlooks and convictions."

Karl Barth's approach is very different. With that clear cut precision, so characteristic of his theology, he sees the world situation as a perfectly definite clash between Christianity and all the other religions, more especially those "new religions" as he styles them of Nationalism (with its deification of the state), Communism (with its deification

of a class) and "Americanism," by which he means "Scientific Humanism" (with its deification of man). "Christianity," he says, "ought to realize that the religions which surround it are hostile to it in spirit, in principle, in will, and in 'daemon,' and that it can expect no tolerance from them because it can grant them none."

What has Quakerism to say about these various answers to the challenge of Nationalism? Has the Society of Friends any special contribution to make towards solving the problem nationalism presents to us?

As Friends, we naturally approve the world outlook of Mr. Wells together with his attack on Chauvinism. Furthermore, there is nothing in Quaker doctrine or practice inherently opposed to the conquest of material "things" always provided "things" are made to subserve personality. But that is a vital proviso, though a difficult one to define more closely, raising as it does the whole problem of the interaction of machinery and culture. There is something coldly unattractive and even repellent in some of the Utopias conjured up for us by H. G. Wells; whilst Aldous Huxley in "Brave New Worlds" has uttered a strident warning with respect to that nightmare of uniformity whither science might direct us if certain modern tendencies were left unchecked.

We find the internationalism of Prof. Zimmern and the Supernationalism of Karl Barth standing in marked contrast to one another; the former arguing that world order is compatible with great diversity of moral values and religious convictions; the latter insisting that there is an inescapable conflict between Christianity and all other religions, including Nationalism.

Prof. Zimmern's plea for an adjustment through education to a world environment, and for the preservation of varied cultures is surely in close harmony with Quaker practice both in the sphere of Education and of International Service. Karl Barth's clear cut logic on the contrary can be squared neither with life nor with the Quaker doctrine of the Inner Light as enunciated by George Fox or Edward Burroughs in the early days or by Rufus M. Jones in our own time. Nor will the fact that a Barthian theologian recently declared Rufus Jones to be a neo-Platonist rather than a Christian (see *The Challenge of Karl Barth* by Carl Heath, p. 30) shake either Rufus Jones or any of us from the Quaker belief that God's light and leading are not, or never have been, circumscribed by the Christian Church, or the Christian label. We shall agree with Carl Heath when later in the same essay he describes "the tremendous social

(Continued on page 547)

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A SUBSTITUTE FOR ECONOMIC SANCTIONS

Editor, THE AMERICAN FRIEND:

At the close of Walter W. Van Kirk's article on "Economic Sanctions and World Peace" there is a request that readers communicate either with him or with thee in regard to the proposals put forth in that article. I hasten to send my reaction to thee.

During the past year, I have come into slight contact with the problems of international coercion through a course in International Law at the University of Pennsylvania, and another in International Economics, at the same place. While the work in both of these courses did not more than scratch the surface of this particular problem, it made very evident to me some of the difficulties involved in the exercise of economic sanctions.

I notice that the plan outlined by Walter Van Kirk stipulates that the enforcement of the sanctions is not to be accompanied by military action. But the Shanghai incident is a good example of the way in which this restriction would fail. As near as I have been able to determine, the Chinese as individuals were exercising a *de facto* economic sanction against the Japanese. The Japanese proceeded to squelch this by military force, and aroused military force in defense.

Whatever we may say about it, economic sanctions by definition are one of a series of unfriendly methods for the settlement of differences, and it would be as hard to draw the line between the economic and military aspects of their progression as to distinguish offensive and defensive weapons.

Economic sanctions, involving the refusal to permit imports from the offending country, if they were successful and complete, would disrupt the industry of that country, throw people out of work, make it impossible for them to pay for imports of food, and thus would result in misery for the masses. That the defense against this should be recourse to war, in our present imperfectly developed technique of handling international affairs is quite understandable. Sanctions, however, which refuse the export from our country to the offending country would find opposition at the opposite end. Why, for example, did our government refuse to prohibit the export of arms and munitions to the Far East this Spring? We must be realistic and ask ourselves whether it is possible for our government

to carry out a policy which will prevent some of our industries from carrying on a profitable trade, especially under present conditions of employment and with the modern development of overhead and fixed charges to be met.

For these reasons, I believe that economic sanctions are not feasible: First, they are inseparable from military operations culminating in war. Second, they necessarily spread wide suffering among the innocent. Third, they involve the pecuniary loss of potential or actual markets by industry of the home country.

Now it seems to me that there is an alternative, which we can advocate. Slowly, but I believe surely, there is growing up a new technique for handling problems and difficulties. It is a way of reconciliation, though not of compromise. For instance, in regard to Manchuria, the only way that a real solution is going to be reached, is by some form of agreement. Japan wants certain things, but in all probability not necessarily those which have been attributed to her. China also wants certain goals. Neither wants war. The technique whereby these two sets of aims are brought together and compared until some common ground emerges, is, it seems to me, the basis on which we can and must build for a warless world.

Historically, this technique has grown up through the provisions for arbitration, for judicial settlement in the World Court, and for thrashing out problems in the League of Nations, either before the Council or the League. It seems to me to be well embodied in the instances of the Locarno Pacts and the Thoiry agreement. But the basic thing about this new technique, it seems to me, is that when you find the common ground, you do not need to discuss methods of enforcement.

It is not the compulsion of minorities,

but the achievement of a new synthesis in which all the aims of all are embraced, that we need. This has long been the practice of the Quaker business meeting. We wait until the meeting feels it can go forward in unity, and until there is unity, we suspend action. The same technique as a general method of government has been outlined by Miss M. P. Follett in her "The New State," and I believe also "Creative Experience." Only last week, I think it was, I saw in one of the Friends papers an article by Bertram Pickard in which he also referred to this proposal and its common foundation with Quaker practice. In view of Walter Van Kirk's article, it might be well to work this Quaker alternative up into a real article.

HOWARD E. YARNALL, JR.
Wallingford, Pa.

EXPRESSIONS UNDER GUARD

Editor, THE AMERICAN FRIEND:

I am renewedly impressed with the injunction: "Take heed that your good be not evil spoken of," and am persuaded that this should resound with a ringing echo in the ears and heart of every Christian disciple, bringing a careful guard over our words and actions, for by our words are we justified or condemned. Unkind or impure words are like thistle-down which, scattered by the winds, bring numerous thistles where only roses should bloom. How true, that of our unspoken words we are masters, but our spoken words are masters of us, making us slaves to our tongues, that "unruly member." Let our conversation be seasoned with grace.

Do we talk more than is wise? "God is in heaven, thou on earth, therefore let thy words be few." O words, words! how they cheer, or how they wound the sensitive soul! And yet, how comforting the text: "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation."

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

REBECCA HADLEY THOMAS.
Whittier, California.

George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

QUAKERDOM • AT • LARGE

Dr. Archibald A. and Myra Cope Bond, on furlough from British East Africa are visiting meetings in North Carolina and will attend the sessions of the Yearly Meeting during the first week in August.

Elizabeth Marsh and D. Elton Trueblood are contributors to the July number of *The Quest*, the International Journal published by young Friends in London, England. This quarterly, now in its third year, undertakes to serve young Friends everywhere and the international aspect is made more evident by presenting one article in the German language. Elizabeth Marsh, who is Home Service Secretary in the American Friends Service Committee at Philadelphia, writes on "Volunteers in Industry" reviewing some of her recent work on the field in placing Home Service volunteers for work during the summer. Elton Trueblood contributes an editorial on "The Principles of Compromise" as regards ideals and actions.

The annual report of the Friends Tract Association of English Friends for the past year indicates persistent effort that has obtained a fair measure of success. A new edition has been issued of "What is the Quaker Message?" by W. Blair Neatby, and two new pamphlets have been added to the list for distribution. The number of tracts and pamphlets sent out during the year is 56,165, including 5,685 Quaker Biographies. Tribute was paid to the memory of Arthur Dann, James Doyle Penrose and Albert J. Crosfield, long-time members of the Council who had passed beyond, but new members had come forward to take their places.

Henry Coffin Fellow in renewing his subscription tells of his summer activities at "Fellows Nest" on Mt. Pisgah, Bella Vista, in the Ozarks of Arkansas. He and his wife, Melissa Fellow, have been five weeks at their summer home enjoying wonderful nights and the pure water of the Ozarks. This is their sixth summer at the cabin. Their Christian work among the hill people on the Sabbath Day includes Bible study with them as they assemble in the humble home of a private family. They are studying the Book of Matthew. Two years ago the people erected the walls for a community church out of cobble stones and put up the rafters. The local bank that held their savings failed and they have been unable to finish. Melissa Fellow is drilling about twenty young people and chil-

dren for W. C. T. U. medal contests which she hopes to hold before their return to Wichita about the first of September.

Esther Balderston Jones, wife of Thomas E. Jones, President of Fisk University, Nashville, Tennessee, has an illuminating article in a recent issue of the *Christian Century* on "Where a Negro Should Get Hurt?" Incidents are related which indicate certain states as not at all sympathetic toward an injured Negro when the services of a hospital are needed. Alabama and Georgia decline to grant him any hospital privileges. More than half the hospitals in Tennessee do not admit Negroes, even in emergencies, and the Carolinas have very few beds for them. She concludes in the face of all the evidence that "it is really best for a Negro not to get hurt at all anywhere." "Until kindness can overstep color lines we have not met the plain duty of pagan humanity, let alone Christian." This challenging question is also asked, "If many tax-supported hospitals insist on treating white patients only, why then are there only two federal, ten state, and three county hospitals for Negroes in the whole United States?"

Simon J. Hadley of Snow Camp, North Carolina, sends announcement of the first general reunion of the Holliday family at Spring Friends Church, Alamance, County, North Carolina set for August 27, and extends an invitation to all who can claim connection with the family. This is the fifth year that some prominent family has held a reunion. The Lindley, Braxton, Newlin and Hadley families have observed a similar occasion on successive years. The South Alamance Pioneer Association selects each year an old family name in Alamance County and erects a bronze marker, and on the day appointed the family connection gathers for a picnic dinner and listens to an address from some prominent speaker. Harlow Lindley was the speaker on Newlins' day and Chalmers Hadley, last year, on Hadleys' day. The speaker for this year has not yet been announced. If you are related to the

TEACHER WANTED

A young woman who can teach High School Algebra and Geometry in Friends Girls School Ram Allah, Palestine. Should have teaching experience. Credentials regarding personal and scholastic qualifications required. Write American Friends Board of Missions, 101 South 8th Street, Richmond, Indiana.

Holidays you are invited and a most cordial welcome awaits you. Write Peele Holliday of Snow Camp, the secretary, that you are coming.

Geneva is the synthetic keystone of the world. There is often a difference of opinion between national representatives there and their countries back home. Writing upon this point, a well-known Geneva Friend says: "I would not deny for a moment that there is often such a divergence of view, and that sometimes it may be due to loss of a deep, vital touch of people resident in Geneva with their own national lives. I believe that such divergence of view arises first and foremost because people here (in Geneva) are in daily touch with a score of national public opinions, as they are perpetually being expressed by national delegates. That is the whole *raison d'être* of Geneva. That is why even hardened nationalists come under its spell if they stay in the atmosphere of synthesis long enough. The tragedy is not that there is this divergence of view, but that synthetic solutions hammered out with patience here are set at naught over and over again by intransigent governments, parliaments, or public opinions in the 'countries at home.' This is palpably true in the world of politics, and I believe it is also true in unofficial circles (e. g. the Peace Movement). The Peace Movement to be the slightest use must be international, and not national. I have now learnt that lesson, and realize as I never did before, how obstinately our Anglo-Saxon pacifists particularly cling to their pet views as to what true pacifism is."

NEWS OF OUR MEETINGS

Haviland Quarterly Meeting was held at Hopewell, Kansas, June 10 to 12, 1932, Nelson W. Nice of Wichita, who was conducting a series of evangelistic meetings at Belvidere, Kansas, was in attendance and brought a stirring message on Saturday morning. Friday night the Peace department presented an interesting program of readings, songs, and an oration. A regular feature of the Quarterly Meeting is the Christian Endeavor Conference on Sunday afternoon. The other services were in charge of the ministers of the Quarterly Meeting.

An unusually thorough effort is being made in Baltimore Yearly Meeting this summer towards the revival of an itinerant ministry. The Evangelistic Com-

mittee of the Yearly Meeting has worked out a complete schedule of visits so that each meeting will be visited several times in the course of the summer. The expected result is new interest in the meetings visited and a development of the gifts of those who go. The committee is working on the principle that many Friends with latent gifts will often speak with less hesitation in other meetings than in their own. The visitors are asked, not to speak, but to attend the specified meetings, and the Committee feels that its responsibility goes no farther. Travelers interested in attending any of the meetings visited may obtain the complete schedule from D. Elton Trueblood, 3107 North Charles Street, Baltimore.

Although there were frequent thunder storms, over one hundred people gathered for a children's sacred concert, at Durham, Maine, Meeting, Sunday evening, July 17. Twenty-two boys and girls trained and conducted by the pastor, William Prideaux, played their violins. Solos and small group numbers were rendered by members of the class and vocal selections were given with violin accompaniment. The entire program was made up of hymns, mostly the old familiar ones. The group plans to give a similar program at the East Vassalboro meeting in the near future. The violin class is proving to perform a very definite and worthwhile means of ministry in the community. Under the heading "Experiences of a Conscientious Objector," and backed by a strong editorial paragraph, the July 13th issue of *Zion's Herald*, New England Methodist periodical, published an account written by William Prideaux of his prison experiences in England during the World War.

LOS ANGELES NEWS NOTES

The Woman's Missionary Society of First Friends church met with Mrs. William Carman on July 7 when Mrs. Morris Kimber spoke of the missionary interests in the East. A number from the church went to Pacific Palisades July 1 and 2 to hear the messages and discussions on political matters at a conference arranged by Roy M. Youngman. Some of the leading thinkers of the coast talked on social relations.

The matter of the Arbor Vitae church setting up a separate meeting was discussed at the monthly meeting of Los Angeles Friends. The Arbor Vitae church, under the leadership of Lydia P. Gillis, is growing in membership. The Bible school is now attended by between 60 and 85. Virginia White leads a meeting for the young people of the church every Monday night. The Los Angeles Friends are enthused at the outlook and will give all the encouragement they can.

Stephen S. Myrick lead the devotional period at the July monthly meeting on the evening of July 13 at First Friends church.

Thomas E. Newlin, pioneer banker of Los Angeles and one of the founders of the city of Whittier, passed away June 18 in the Good Samaritan Hospital as a result of injuries sustained when struck by a street car at Sixth and Spring Streets in Los Angeles.

CONSIDERS SOLUTIONS, ETC.

(Continued from page 544)

movement of modern Europe" (from which presumably Communism cannot be wholly excluded) "as the driving of God's spirit in the souls of the common people." And, if this be true in part of Socialism then there would seem to be no reason why some elements in Nationalism should not also be God-impelled.

Having rejected Karl Barth's oversimplification of the issue, we need nevertheless to qualify our acceptance of Prof. Zimmern's doctrine of diversity. Unity in diversity is characteristic both of Quaker thought and practice, but only because the will to achieve unity exists. Moreover, the will to unity must always be accompanied, as in the Quaker business meeting, by the patience and persistent desire to reach what may variously be described as an inclusive, or synthetic, or integrated point of view in which neither majority nor minority triumphs, but all are fused in the "sense of the meeting," as we style it, i.e. the common mind under the guidance of the Spirit.

Admittedly, this method of integration is difficult to apply in the rough and tumble of everyday political life, for if neither belief in the possibility of integration, nor the desire to achieve it ex-

ists, then obviously differences must be settled either by domination or by compromise which latter method all too often leaves both parties dissatisfied.

That the method of integration is not just a Quaker foible is proved by the fact that a whole movement has developed since the war in the United States inspired first, by Miss M. P. Follett's two books "The New State" and "Creative Experience" which constitute neither more nor less (though there was no conscious connection) than a description, in terms of social psychology, of the Quaker method of government.

If then *integration*, not compromise, is the Quaker message with respect to collective judgments or decisions, whether in local, national, or international affairs, has the Society of Friends anything distinctive to say in the sphere of collective conduct where the pendulum is always swinging back and forth between authoritarian and libertarian conceptions and forms of government? Certainly it has.

Generally speaking, the stability of human society, whether within the state or as between states, is an unstable equilibrium achieved through a balance of competing rights and privileges. The Quaker Society on the other hand, may claim to have achieved more or less stable equilibrium by the exact opposite of a competition of rights. The sense of responsibility of the whole for the part, i.e. the meeting for the individual or the Yearly Meeting for the particular meeting, which competes as it were, with the loyalty of the part to the whole might perhaps be described as an emulation of duties and obligations. This explains surely the cohesion of the Society of Friends in the absence of centralized control. The control comes by way of the exercise of the collective conscience under guidance, which George Fox gave prior place in his scheme of government even above the individual conscience.

This method which offers an alternative way of securing order to the usual method of coercive "sanctions," is admittedly difficult if not impracticable on a wide scale in the face of determined self-seeking whether by class or nation. Nevertheless, there is every reason why Friends should take this particular light from under the bushel where it too often flickers. For the method is capable of extension; by its clear, if limited ray, a vision of the future may be dimly discerned when nations will live at peace within themselves because "all for each and each for all" will have become a political reality, whilst the Society of Nations will have grown to be a true Family of Nations where the same principle of mutual aid solidarity will govern human relationships on a still wider scale.

London, England.

Youth and Creative Living

BY CYNTHIA PEARL MAUS

Out of her wide experience with young people and their problems, the author has written these friendly talks about what youth must think and do if abundant, creative lives are to result. Any young person or leader of young people will find this book stimulating and inspiring.

Price \$1.25

Friends Book and Supply House

101 South Eighth Street
Richmond, Indiana

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

GOD IS JUST

"My work is done," said the late Logan A. Hunt, Friends minister and soul winner of no mean ability. While a mere boy he assumed the responsibility of a Christian, and, before he reached the half-century mark, was brought to realize that his life work was at an end. How could this be? There is an answer.

God made man. He sets the bounds of his strength. He places upon him definite responsibility. He nurtures this man, day by day, and season after season. At the close of a faithful life, he gives the assurance of deeds well done. God is so just that he speaks to the heart of man, and in death causes these words to escape his lips: "My work is done."

I. N. STANLEY.

Denver, Colorado.

DEATHS

BETTLES—In LaPorte, Indiana, July 9, 1932, Mary Louise Hannam, widow of Joseph B. Bettles, in her seventy-ninth year. Her husband died in 1924. She was of the old pioneer Quaker stock that settled LaPorte a century ago. She leaves two sons, William B. and Ralph E. Bettles.

STEDDOM—At New Burlington, Ohio, July, 7, 1932, Martha E., daughter of Elijah and Rebecca Mills Hill and wife of Edward R. Steddom, deceased. She was a valued, lifelong member of Friends and had been a Sunday school teacher for forty-five years, clerk of Monthly Meeting, an elder and a consistent member of all church organizations, leaving behind her seventy useful, wellspent years of service. Her remaining relatives are two nephews and a half-sister.

STOUT—At Paoli, Indiana, June 20, 1932, John T. Stout, after a lingering illness, aged eighty-four years. Born in Orange County where he spent his long and active life, he was a leader in business, financial and civic enterprises and was much interested in educational work. A member of the board of trustees of Earlham College, he was a generous contributor, and six of his children were graduates. As a member of the Society of Friends he devoted much time to its welfare. In 1872, he was married to Adaline McCarrell who died in 1915. Seven children survive them: Mrs. John J. Copeland, of Paoli; Elmer W., of Indianapolis; Orville T., of Vincennes;

Charles B., of Memphis, Tenn.; Mrs. Thomas N. Braxton, of Boise, Idaho; Raymond, of Paoli; and John Amos, of Memphis, Tenn. At the time of his death he was president of the Orange County bank which he helped to organize more than fifty years ago. Funeral services were held at the Friends church.

TOMLINSON—At her home in Westfield, Indiana, May 15, 1932, Lydia Ann, wife of Asher K. Tomlinson, and daughter of Morris and Rachel Hiatt Jessup, aged seventy-eight years. Born near Knightstown, Indiana, she was educated at Westfield and at Spiceland and taught school for twenty years. In girlhood she accepted Christ and joined Westfield Meeting in 1866. She was superintendent of Social Purity in Western Yearly Meeting, and an ardent member of the W. C. T. U. In 1890, she was recorded a minister of the gospel by Westfield Monthly Meeting. The following year she was married to Asher Tomlinson and to them one son was born, Morris N. The husband, the son and his family, and two sisters, Eunice Evaline and Harriet Elizabeth, survive her.

WHITLOCK—At Richmond, Virginia, July 8, 1932, James Gilbert Whitlock, in his eighty-fourth year. He was a graduate of Haverford College, and an esteemed member of Richmond Meeting.

FOR RENT

Five room cottage at Quaker Haven on Dewart Lake, Indiana. Mrs. A. R. Steddom, R. R. 1, Syracuse, Ind.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

ATLANTIC CITY—Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N.J.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published weekly by

THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Nashville, Tenn.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application.
Address Business Department

Woodlawn Avenue, then walk two blocks south.
Garfield V. Cox, Clerk. 1332 East 56th Street.
Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Geryas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

FOUNDED 1870

Nicholson Printing Company

Printers
Publishers
Bookbinders

We print The American Friend

26-28-30 North Ninth Street
Richmond, Indiana